much applauded by Lucretius. Besides which, it is more than a presumption, that Anaxagoras his Hoinceomery, or similar Atomology, was but a degeneration from the true and genuine Atomo-logy of the acient Italics, that was an AnomcEO-mery, or doctrine of dissimilar and unqualified atoms. Wherefore all that is true concerning Democritus and Leucippus, is only this, that these men were indeed the first atheizers of this ancient Atomic physiology, or the inventors and broachersof the Atomic Atheism. Which is Laer-tius his true meaning, (though it be not commonly understood,) when he recordeth of them, that they were the first, who made unqualified atoms the principles of all things in the universe without ex-ception ; that is, not only of inanimate bodies, (as the other ancient religious A to mists, the Italics, before had done,) but also of soul and mind.

And whereas, we conceive this Atomic physio
logy, as to the essentials thereof, to be unques
tionably true, viz.—That the only principles of
bodies are magnitude, figure, sight, motion, and
rest; and that the qualities and forms of inani
mate bodies are really nothing, but several com
binations of these, causing several fancies in us ;
(which excellent discovery, therefore, so long ago
made, is a notable instance of the wit and sagacity
of the ancients ;) so do we in the next place make
it manifest,, that this Atomic physiology, rightly
understood, is so far from being either the mo
ther or nurse of Atheism, or any ways

favourable
thereunto, (as is vulgarly supposed)
that it is in-
deecl the most directly opposite to it of
any, and
the greatest defence against the same.
For, first,
we have discovered, that the
principle, upon
. f. ;